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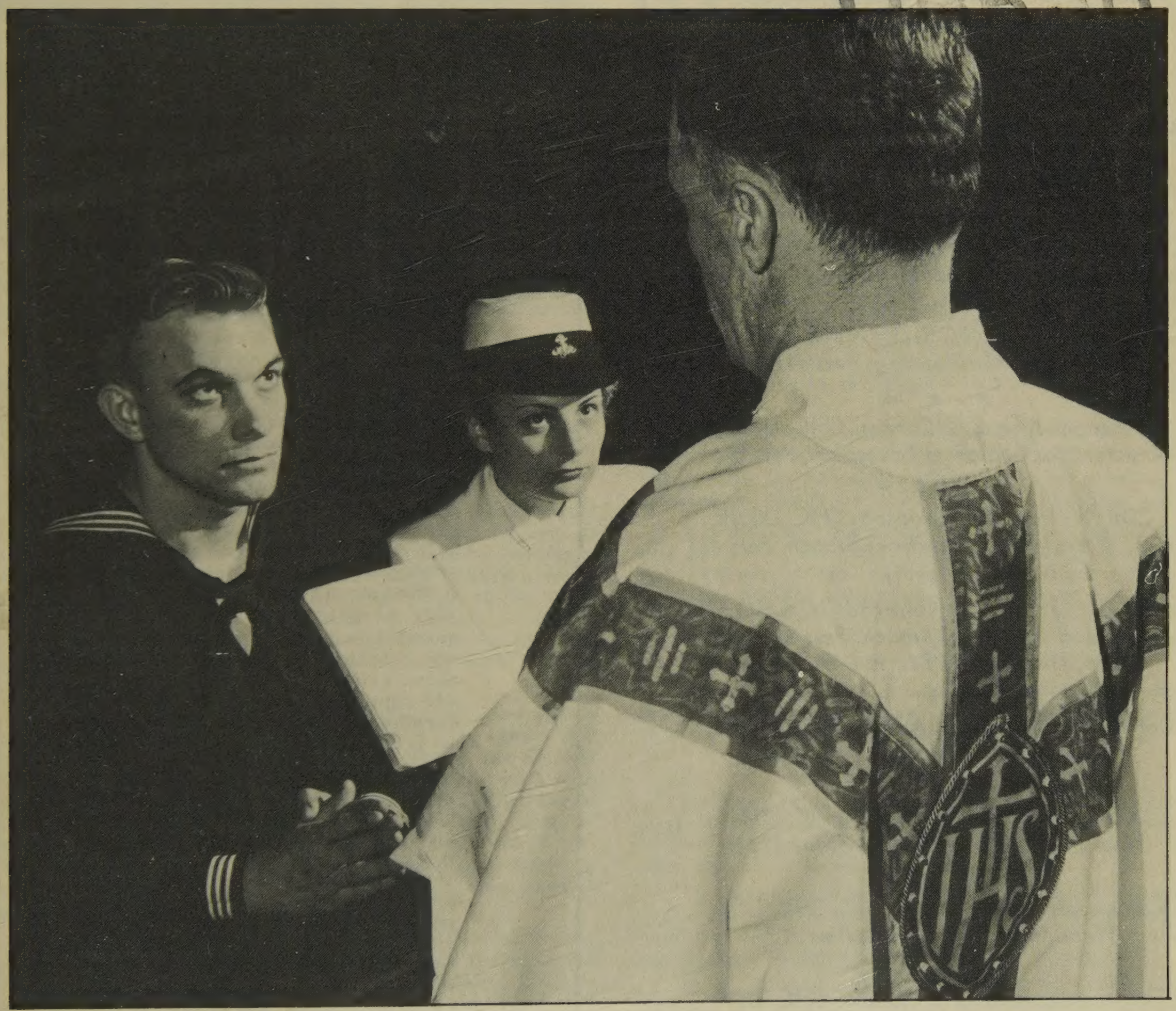

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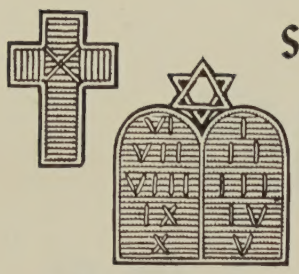

SUMMER 1957

NAVY CHAPLAINS BULLETIN

Published quarterly by the Chaplains Division, Bureau of Naval Personnel, as a source of information and inspiration to all Navy Chaplains.

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NAVY DEPARTMENT
BUREAU OF NAVAL PERSONNEL
WASHINGTON 25, D. C.

CHIEF OF CHAPLAINS

The second NATO Navy Conference will be held in the United States from 11 to 28 October 1957. I make this announcement with a real sense of gratitude and pride. The first conference held in the Hague last year was a pioneering venture which involved risks and dangers related to the varied cultural and religious backgrounds of the participants. However, after the purpose of the conference was clear to all and there was a cordial mixing of the chaplains, it can now be said that the conference was a success.

Before the adjournment of the Hague Conference the participants expressed the fervent hope that a similar conference would be held this year with the United States as a host. When this expression was transmitted to our own naval authorities they gave their immediate and enthusiastic approval. The former Secretary of the Navy, Mr. Thomas, stated in giving his approval: "It is my considered opinion that such a conference, having for its objective the strengthening of the moral and spiritual bonds between NATO countries and that of providing a seminar on professional topics of interest to all chaplains, will be of inestimable value to all concerned." The Chief of Naval Operations, Admiral Arleigh Burke, referring to the forthcoming conference stated that "Our Navy is pioneering a program for strengthening collective security in the important spiritual field. This program, together with our moral leadership program, in which many friendly nations have shown active interest, promises to add significantly to the mutual understanding and good will among all free nations."

It is my wish that all our chaplains might be able to share in this conference. Since this is not possible, we will keep you informed through the Bulletin of plans and developments. We covet your prayers that with God's help and blessing we may further strengthen the moral and spiritual ties that bind together the free nations of the world.

E. B. Harp Jr.

OUR COVER PICTURE: Chaplain John P. Murphy celebrates Nuptial Mass for Edward Budke, SN, and Elizabeth Reedy, SK3, at the Naval Air Station Chapel, San Diego, Cal.

ADM Arleigh Burke, Chief of Naval Operations, discusses moral leadership in the Navy with RADM Edward B. Harp.

Admiral Burke Keynotes Military Chaplains Association Convention in Chicago

The following are excerpts taken from Admiral Burke's Speech on "Moral Leadership in a Militant World."

... Leadership in armaments is but one phase in the struggle for freedom. Another phase of our national leadership has been receiving increased attention recently in our military services. It is actually part of a nation-wide movement which has been growing stronger every day. This is the movement to strengthen America's position and to meet our responsibility for moral leadership in a militant world.

It is not possible to discuss military effectiveness without emphasizing strongly the importance of moral leadership. The basis of military strength is the strength of man. The strength of the individual man rests on a foundation of moral character.

MOST IMPORTANT ROLE

America's most important role in the world, almost from the day our country was born, has been the role of moral leadership. Today the crack of gunfire anywhere in the world immediately turns men's ears toward a voice from America. Let a hostile move be made on the other side of the world and anxious eyes look toward America. Let the patriots of one nation throw off their chains of slavery, and the minds and hearts of scores of other nations focus on America.

Nor do oppressed peoples seek only the sight of our ships, our aircraft, our troops to give them comfort and courage. They anxiously follow our words and actions in the council meetings of the world. They watch with keenest interest America's declarations: declarations of the rights and freedoms of men, of the dignity of man, of decency and trust, of justice and honor and moral law. They look, too, to see whether we are willing to stand up for the principles in which we profess to believe, to back up our declarations with deeds.

... A group instructional program in character education has become an integral part of our recruit training and service school commands. It is gradually being incorporated into every other phase of naval life, on board ship as well as in our shore stations.

This instructional program is much more than a propaganda program, designed to push our people into a kind of moral goose-step. It is more than a do-good lecture program. It is an adventure in exploring the most basic meanings of America; indeed, the meaning of life itself. These things are discussed in the framework of the concrete day-to-day living of the man in uniform. They discuss the little things and the big things that make up this complicated process we call living.

WHAT ARE WE AFTER

What are we after? We might say we seek to strengthen the individual, and through him the national character. However you define it, character is life dominated by principles. If the principles are bad, the character is bad. If the principles are good, the character is good. The principles of moral law upon which our nation was built - loyalty, integrity, decency, responsibility, courage, justice, respect for law and for all persons - these are the principles which must dominate our national life if we are to be worthy of world leadership. These are the very principles which must guide our inidvidual and our national life if our nation is to endure! The purpose of our character education programs is to help make these principles personally meaningful in the life of the individual serviceman.

... A modern urgency, a growing need, has demanded that we unite our moral and physical forces as never before. The day has come when man must stand up and be counted, be known for what they are, what they stand for.

Without the "old-fashioned" virtues which are part and parcel of our constitutional tradition, the homespun values of patriotism, of loyalty, of respect for the rights of others and the obligations of the moral law, the nation we serve would fall apart. The principles on which this nation was built must be the foundation of our dealings with one another and with the nations of the world.

It is the privilege of the military establishment to help preserve these principles, defend this tradition, pursue this code with equal fearlessness.

MILITARY EFFECTIVENESS

Military effectiveness rests on the dependability and responsibility of military personnel. Those who would control the powerful weapons of warfare must first be able to control themselves.

The prisoner of war camps have proved that when the chips are down the men of character, of deep-rooted convictions and loyalties, of solid virtue, are the men on whom their buddies and their nation can depend.

It is not enough that today's military man be trained to fight. He must know why he fights; why he is in uniform at all. He must come to know the importance of the individual, the meaning of democracy, the mission of America. If he is to die for America, or live for it, it is imperative that we know what America really stands for. Everything about military service demands devotion to a cause, sacrifice, obligation to a nation to whom we all owe so much.

... Each year the services return to civilian life more men and women than do all the colleges and universities in America combined. The impact of service life upon the millions of Americans who pass through it is as deep and lasting as any other experience they will ever have. The military services have a real obligation to help con-

The President Attends Church Service Aboard Ship

In the calm, sunny serenity of a Sunday morning, March 17, the President of the United States joined with officers, sailors, and marines in Divine Service aboard the USS CANBERRA (CAG 2), lying off Little Cat Island in the Bahamas.

The Commander-in-Chief of the Armed Forces joined with his men in the worship of Almighty God. The Article for the Government of the U.S. Navy has long been in effect: "The commanders of vessels...to which chaplains are attached shall cause divine services to be performed on Sunday, whenever the weather and other circumstances allow it to be done; and it is earnestly recommended to all officers, seamen, and others in the naval service diligently to attend at every performance of the worship of Almighty God."

The Service began with a Prelude by a six-piece brass choir from COMCRUDIVSIX Band, led by Chief Musician James Atherly, USN. At 1030 the bugler sounded "Church Call," while the ship's bell was tolled. The congregation stood to sing the familiar hymn "Fairest Lord Jesus." After the Call to Worship the congregation joined in the morning prayers, including a petition for the President as well as others in authority. Every man was particularly mindful of the fact that the President was soon to be engaged in important discussions with the English Prime Minister.

After another hymn, a responsive reading from the Psalter, and the recital of the Apostles' Creed, a choir of some 18 voices, made up of volunteers aboard and conducted by Clayton D. Garrett, SN, USN, of Louisville, Kentucky, sang an anthem. The President and his party complimented Garrett and his choir later on their performance.

The Executive Officer, Commander Gerald S. Norton, USN, of Minneapolis, Minn., read the Scripture Lesson, as he does customarily aboard the ship. The Ship's Chaplain, Lieutenant Commander Ross H. Trower, USN, then preached the Sermon on the subject, "The Stance For Life." He took note of the phrase from St. John's Gospel that Jesus, in the days before his crucifixion, was described as "knowing that he had come from God...and was going to God." He pointed out that this knowledge provided Jesus with a certain stance before God, with which He faced His life. Chaplain Trower called his congregation to learn such a stance by the "imitation of Christ." But he declared that more than anything else such a stance could only be achieved by a commitment to God in Christ, which meant that a man knew, as did Jesus, that he was with God from the beginning to the ending of his life.

After the sermon the congregation sang the hymn "Our God, Our Help In Ages Past." Following the Benediction, the choir responded with the traditional "Navy Hymn," "Eternal Father, Strong to Save."

The President sat with members of his party, including the Naval Aide, Captain Peter Aurand, USN, his News Secretary, Mr. James Hagerty, his physician, General Snyder, and Captain Charles T. Mauro, USN, Commanding Officer of the CANBERRA.

ADMIRAL BURKE (continued from page 2)

tinue in military life the wholesome influences of home and church and school.

... So often, when I am privileged to address groups such as yours who shape the destiny of America and tell them of the military's efforts in moral leadership, they ask me: "What can we do? What do you ask of us?" To you, then, I would say this.

WHAT CAN WE DO?

Teach our young people to believe in the responsibility of one to another; their responsibility to God; to the peoples of the world. Teach them to believe in themselves; to believe in their own importance; to believe in their worth as human beings; to believe in their place in leading the world out of the darkness of oppression. Teach them to believe that no one owes us a living, but that we owe so much to others. Teach them to believe in their priceless heritage of freedom, and that it must be won anew by every generation.

And teach them to believe in the United States of America. The hope of the world lies here, in our physical power, our moral strength, our integrity, and our will to assume the responsibilities of leadership that history plainly intends us to bear.

JONAH AND THE RETRAINING COMMAND

By Chaplain Wendell S. Palmer

According to Biblical record, Jonah might be considered the first Naval Chaplain. In experience, he is still ahead of the present Corps inasmuch as he qualified for submarine duty. He was remiss, however, in his unwillingness to carry out orders. Jonah was ready to go to sea, or any other foreign port, but he refused to report to Ninevah. His reluctance to serve faithfully almost cost him his ecclesiastical endorsement. Only after causing considerable discomfort to himself and those associated with him did Jonah report. Even then he could not be considered constructively motivated. After a course of indoctrination, however, he was able to understand the positive opportunities of his new duty.

If Jonah were reincarnated in our modern Chaplain's Corps, it is conceivable that he might repeat his Ninevah reaction if ordered to a Retraining Command. Here the mission of a Chaplain, and the purpose of his mission, often is as obscure to the uninitiated as was Ninevah to Jonah. In this world of high fences, clanging doors, barred windows, tiers of cells, locks and rigid rules, there appears to be little opportunity for the warm and understandable ministry of a Navy Chaplain.

While not intending criticism of the Almighty's procedures, Jonah might have been less recalcitrant and more understanding if his period of indoctrination had been initiated before he received his orders. Jonah was able to accept and discharge his duties willingly when they became understandable. The nature of his duty did not change nor did the people with whom he was to work. The mobilizing ingredient was the gaining of insight. There is no fear that Jonah might be emulated by the modern Chaplain in his reaction to orders, but there is a very real possibility of identification in the area of understanding the scope of his duties, if ordered to a Retraining Command. With this point in mind, the following is presented as an attempt to make the work of a Chaplain in a Retraining Command understandable.

WORK IS DIFFICULT

Working with the confinee is difficult. His problems are not within the normal range of the average young man. He does not react in a rational and logical manner. Most of the men are confined because they do not understand themselves. There is a definite inability to achieve a mature relationship with life. Many are still pre-occupied with the necessity of achieving a sense of self-hood. This preoccupation has blocked the attainment of a social, moral, ethical and spiritual status of manhood. He is still attempting to relate to the world around him. The resultant failure and conflict breeds discontent and distrust within. Responsibility for his illconsidered acts are often too threatening to accept and an attempt is made to transfer it to the people around him. They are blamed for his failures and mistakes.

This unreliable and capricious behavior is sometimes directed at the Chaplain, and is difficult to accept.

Another confusing element is the factor of confinement. The fact that this detention is not voluntary often creates a false impression. It is difficult for the men who enforce the confinement, and the men confined, to differentiate between detention for the purpose of rehabilitative treatment and confinement as an end in itself.

The men implementing confinement are often frustrated and react in a hostile manner since they harbor the impression that the men confined should be punished in a punitive manner. The men confined often avoid the opportunity for personal adjustment since they feel they are in the institution only to pay a debt to the military or society as a whole.

THAT IS NOT FOR ME

"That's not for me". This is the typical response given by Chaplains when duty at a Retraining Command is mentioned. No doubt a Retraining Command has been viewed in passing. They have seen barbed fences, men dressed in drab grey under the watchful eye of armed guards. It seems impossible for the Chaplain to promote freedom of spirit and a sense of personal worth in a setting where freedom is denied. The alien environment of confinement threatens to isolate him spiritually. In addition the Chaplains' contacts with persons destined for a Retraining Command have not been entirely fortunate. Every Chaplain has spent long hours working to help solve the behavior problems of certain men. The men who have not responded to the beneficial effect of their good services usually are channeled into a Retraining Command. When this happens the Chaplain either feels that he has somehow failed the man, or he comes to the conclusion that the man is impossible. In either instance it makes the thought of serving in a Retraining Command an uninviting prospect.

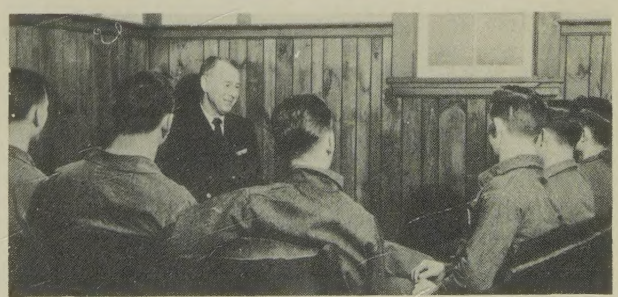
The impression received upon reporting for duty serves to reinforce rather than allay these previous apprehensions. Upon entry the gate clangs behind him. The gates, fences, barred windows and wall can be meant for but one purpose, to confine. The general reaction is best described by quoting an officer who had just reported for duty. He looked at the fences, walls and barred windows and said, "Retraining Command!!!? My foot!! It's a prison!!."

The mood created by the physical factors is usually reinforced by the erroneous idea that men are confined to pay the price for their misconduct. Supposedly a man lacking insight and understanding sufficient to enable him to harmoniously order his life, can in some miraculous fashion be confined and upon release "go and sin no more." This often serves to reinforce the Chaplain's previous conviction that these men cannot be reached constructively by means of his ministry.

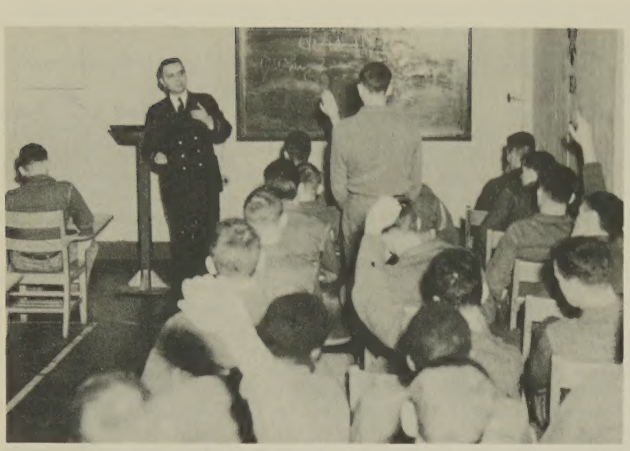
WHAT IS THE CALLING OF THE CHAPLAIN?

At this point a Chaplain must determine what his course of action will be in his new duty. What he does from now on really depends upon one factor: What his calling as a Chaplain means to him. There are two avenues of action open to him. First: he can resolve to make the best of a bad situation. The limitations of working in a punitive setting are recognized and known. His best efforts will be given toward conducting services and seeking to help the men with their problems. His sincerity will be recognized and his faithfulness complimented. He will preach the "Word of God" by word and deed. The moral, ethical and spiritual standards will never waiver. At the end of his tour of duty he will leave with the best wishes of all hands. But - he will not have fulfilled his commission as a Chaplain in a Retraining Command. The Chaplain is not ordered to a Retraining Command just to comfort the confinee, or to cushion the shock of confinement. He is a member of a team whose aim is to rehabilitate men within the framework of confinement.

Enlightened institutions of confinement have long since



Chaplain Palmer discusses moral principles as a part of a Character Education course at Retraining Command.



Confinees at Retraining command begin rehabilitation by discussing the question, "Here I am. Why?"

lost faith in the punitive confinement as a rehabilitative measure. Those who cling to the hope that confinement in itself can be constructive are expecting a miracle. A miracle, that by some mysterious alchemy of the human mind and soul, can achieve for a man in a few months of isolative confinement that which eluded him during the previous years of his life. In other words, he will be made whole. A sense of self-hood will have been achieved, a mature relationship to the problems of living found and an inner authority will have displaced the misunderstanding and resentment of outward established authority. Miracles happen it is true but they are not created by false hopes based on disproven and discredited theories. The hope that confinement can cure maladjustment has long since been abandoned. The very fact that Naval Prisons have been displaced by Retraining Commands is a living testimony to that fact. The stated mission of a Naval Retraining Command is to accomplish the service or civil rehabilitation of the personnel confined. This is further proof that another road must be followed for a Chaplain to perform his proper ministry in confinement.

FIND UNDERSTANDING

The other avenue of action available to the Chaplain is the same approach that was finally achieved first by Jonah: Find understanding through the redemptive power of the love of God. Jonah was able to understand his mission when he realized that for God, no one was impossible. This is the key that unlocks the barred gate leading to ministry of effective service. The Chaplain dare not recognize the confinement setting or confirmed misconduct of the confinee as a barrier to possible rehabilitation of the members of his new parish.

Once his faith in God has carried him beyond the difficulties of faulty preconceived ideas and threatening first impressions, then the real challenge of working in a Naval Retraining Command will become visible.

First, he will find that he need not work alone. There are always others whose faith in the worth of man and the love of God have carried them beyond the first barriers to understanding service. They will be dedicated men who give of their time, effort and telents far beyond the call of duty. The Chaplain will find a wealth of experience and understanding freely offered to aid him in his efforts toward further understanding. Second, he will find that the organization of a Retraining Command in itself is a blueprint to aid in gaining an understanding of the offender.

The mission of rehabilitation does not trust to chance or wishful thinking. Its practices are founded on logical procedure. In the process of the restorative program the first step is to know the man. Each man is an individual with problems unique to him personally. This "knowing process" is initiated during the screening period. Each man is interviewed by the different members of the treatment and custodial staff. A record of his family background, education adjustment, religious, social and emotional development is compiled. This record is continually added to and revised during his period of confinement and serves as a record of his rehabilitative progress.

The second step is treatment, which is initiated by the Classification and Assignment Board. Each man is interviewed by the Board. On the basis of this interview and review of his record a treatment program is prescribed. The facilities available to implement this treatment program include the departments of Education, Medicine, Religion, Custody and Industries. A confinee's record and interview may reveal that his basic difficulty stems from inadequate level of educational attainment. As the result of testing he may be found to have a third grade educational level. Elementary School will be recommended as the first step in his treatment process. He might be found deficient in emotional maturity, crippled by a sense of inferiority or a defect in his relationship to society. Each man according to the apparent need has a program of treatment and work prescribed that best can assist him in effecting an adequate adjustment. At stated times this Board reviews his progress and alters his treatment to meet the demands of his adjustment.

REHABILITATION

The next step in rehabilitation is marked by an appearance before the Clemency and Restoration Board. Again his record is reviewed and the man is interviewed. The accumulative work, treatment, and discipline reports are evaluated. On the basis of the Board's judgement, a man is channeled toward restoration to the service, restoration to civilian life, or if deemed necessary, a period of further adjustment.

In this setting of rehabilitative treatment the Chaplain is able to realize the full potential of his calling. He can emulate his Master in becoming a "knowing shepherd": "I know mine and mine know me." This knowing process can assume logical and understandable patterns of procedure.

EXAMINE THE OFFENSE

One of the means of achieving primary knowledge of the offender is through his offense. The nature of the offense is not a reliable indicator of the cause of the offense. Many different offenses stem from an identical cause and many different causes result in identical offenses. The offender cannot be expected to answer the question as to why, until he can answer the query as to what. It is often this inability to establish proper understanding of past experiences in his life that caused his present difficulty. This contradicts the theory that "some men come from an environment that makes failures inevitable." It is not exposure to a virus that causes a man to catch a cold, but rather his reaction to it. This initial defective response could be qualitative or quantitative. The first is a failure to transfer certain drives from the limited area of animal satisfaction, where fulfillment is only temporary and incomplete, to the higher and infinite opportunities for self-expression in achieving true manhood, proper relation to society, and a vital awareness of God. The second possible failure is a lack of tolerance to anxiety or stress, which results in rebellious aggression or a frantic search for acceptable avenues of escape. In either of the above possible areas of maladjustment, the difficulty, which causes him to be eventually confined, is that he cannot or will not understand what is happening. This lack of understanding, if not corrected, becomes the instigator of a faulty behavior pattern. The inevitable result is a crippling conflict with self and society and, at the same time, the erection of additional obstacles to self understanding.

Chaplains gain knowledge of an offender, as an individual, through exploring the devious paths which lead from his present situation to the point where inability or unwillingness to understand a specific act or incident led to the start of his problem. The initial difficulty can be deeply rooted in unfortunate experiences or decisions of early

(continued on page 9)

A Chaplain at Union Seminary

By Chaplain Hugh C. Embry

Perhaps the chaplain coming into the Navy from seminary has had no such qualms, but most of us have said to ourselves repeatedly, "Oh that I might find the time for study and preparation in the Navy that I had in the parish," knowing full well that what time we had in the parish we made, and that it could be made in the Navy, through with considerable difficulty.

We have to want to study more than we want to go to a party, to a movie, to a friend's home, etc. We have to find again an exhilaration, a joy, a feeling of accomplishment in the discipline of study before we are willing to put the required time into our busy schedules and stick to our guns.

The re-establishment of sound study habits and a hunger for knowledge beyond one's ken is the most obvious benefit of a year spent in postgraduate work. The chaplain worth his salt is going to put in as many hours per day on the books as he would spend in his office, or on the job anywhere, and this means about ten times more than he was spending on the books before he came back to school!

ERASING THE LAG

If one chaplain may judge others by himself, most of us have been preaching out of the overflow, catching an occasional article by an outstanding contemporary theologian which gives us knowledge of his name but little more. So dependent have we been upon the professors, who taught us in seminary in our youth, to anchor us in the Christian faith, that we find ourselves today lagging a generation behind the march of the theological pioneers.

A year of postgraduate work makes so poignant the relevancy of these theologians, particularly for our work as chaplains. It is impossible to spend a year in any theological seminary in our country today and not study the thought of men like Neibuhr, Barth, Brunner, Tillich, Buber, D'Arcy, Calhoun, Maritain, Bultman Berdyaev, and scores of others.

Inevitably, corroboration for an idea secretly held, or preached with temerity, comes out in the writings of one of the great men, and one feels the urgent necessity for reading everything the man has written! The thing taking place, actually is the student coming abreast of the theology of our day.

Most Protestant preachers, including chaplains, hear very little preaching except their own which long ago was set in a pattern, perhaps good, perhaps not (and by far the larger majority falls into the latter classification!). A year of postgraduate work enables the chaplain to visit the great churches of the city, to hear the great preachers (a different one every Sunday), see how each handles the job, watch the mechanics of the service, pick up all kinds of helps for his own service.

LEARNING TO BE OBJECTIVE

If he is as observant as we would want him to be, he may be able to detect the response of the congregation in each particular situation; if he can be as objective as we would want him to be, he may be able to detect his own shortcomings by contrast.

All Protestant chaplains think they can preach - and all should want to preach, with our emphasis upon the "sacrement" of preaching. It is even possible to sit in one of the great churches, hear one of the great preachers, and convince one's self that there is little difference in the effectiveness of the two of you. However, during a year of postgraduate work, it will be both possible and desirable to enroll again in a class in homiletics where you will be subject to the criticism of fellow students (which can be devastating to a man of years of experience) as well as the master homiletician who teaches the class. It will be surprising to learn how well or how poorly you stack up against even the beginners in the class; what ruts you have fallen into; the apparent meaninglessness of half of the sermons you preach. You will find yourself wondering, half-way through the course, whether you will pass it or not.

This last word must be added. One year at a time is enough. It is great to have the change of pace to the academic life, to soak up theology, preaching (whether your own or another's), but during the last month, the chaplain is rarin' to get going on his new assignment to ship or station. He has much to impart, he has stored up energy and enthusiasm, and he has a freshness in his message he has not had since he first came into the Corps.

Are You Taking Good Pictures ?

Here are a few suggestions:

✸ Don't be afraid to "stage" pictures. A carefully arranged group to show exactly how an event took place is often a far truer picture than one "snapped" as best you can in the midst of activities.

✸ In taking pictures of special events, principals will pose in advance. Let them concentrate on examining an exhibit, turn a spadeful of earth, or speak to each other rather than looking at the camera.

✸ Editors like pictures of "firsts." They like anniversaries, pictures of governmental officials approving of the Chaplains program, pictures of people who have changed from one way of life to another engaging in an activity symbolizing their new faith pictures of people making a stand or taking a "high line ride" at some real risk to their personal safety, for their Christian conviction.

✸ The caption is almost as important as the picture itself. Take the time to identify carefully. Give the "What? Where? When? and Who?". Paste the caption flat on the back of each print.

✸ Picture taking can be a project for all the men and women interested in the Chaplains' program. Invite the amateurs to participate by allowing and encouraging their taking pictures of the event which they support.

✸ Watch for proper balance, shading, contrast and light in the picture. Many pictures do not carry their story due to faulty composition.

✸ Essential to successful promotion is a tense schedule. In connection with picture taking alert the photo lab well in advance of the event asking for a good photographer to be assigned. Photographs showing preparations are sometimes valuable.

✸ Group photographs are usually not of value for newspaper and magazine production. Faces are barely recognizable when reduced.

The Fleet Home Town News Center offers the following hints for good press photography:

✸ Don't use a cheap approach. "Cheese-cake" and sensational stunts are not worthy of a navy credit line. Good taste is a must.

✸ Don't take a picture of military personnel in improper uniform.

✸ Don't shoot until you have in mind what you want to get.

✸ Don't waste supplies. Determine in advance how many shots are necessary and get only that number of pictures.

✸ Don't antagonize people with posed shots. Often the desired picture can be obtained with just a little more patience. Posed pictures are legitimate as long as they don't look posed. Avoid this typical picture: Two men shaking hands while both hold a single paper and look at the camera.

✸ Action photographs are as important for town release as for national release.

✸ Write down sufficient information about each picture as it is taken--don't rely on memory.

Effects of Post-Graduate Training on Counseling

By Chaplain Ralph W. Below

In the winter of 1955 three chaplains in our Corps were selected as the first Navy post-graduate students in the field of marriage counseling. They were to be trainee's in the Marriage Counseling Training Program of the Department of Social Applications at the Menninger Foundation in Topeka, Kansas. On the first day of July 1955, Lieutenant Commander T.D. Parham, Lieutenant G.F. Rossbach, and the writer reported to Dr. Robert G. Foster, Director of the Marriage Counseling Service and Training Program at Menninger's in Topeka.

There was some initial apprehension concerning specialization in a particular field. This anxiety proved groundless as the training program was focused on providing Chaplains with new skills and understanding rather than transforming chaplains into marriage counselors.

At the conclusion of the year's work the writer reported for duty to Naval Air Station, Memphis, Tennessee. Here any remaining illusions concerning specialization rapidly vanished. The work at Navy Memphis is no different than work at any other Naval activity of comparable size and scope. Character Guidance discussions, a full, well rounded religious program, marriage clinic, casualty assistance, counseling, and the normal run of collateral duties and administrative detail make time a precious item indeed.

At this point a valid question can be asked. What difference, if any, has the year's post-graduate training made in the approach to counseling? Or, for that matter in the focus of one's entire ministry? Obviously, the prescribed length of this article prohibits an adequate treatment of both questions. The scope, therefore, is limited to a single phase of the first question. What difference, if any, has the year's training made in the counseling approach?

IS THERE A DIFFERENCE?

Counseling is not a program but a relationship. Many kinds of structure may be employed to help troubled, perplexed people. At Navy Memphis this is done partially through indoctrination interviews, character guidance discussions, the marriage clinic, church services, and fellowship groups. This kind of program or structure is a source of healing and help to many. For others it reveals the need for further and more intensive help. This is where the counseling relationship is involved.

In the search for skills and techniques one cannot completely overlook the role of an understanding attitude that is of first and prime importance in the unique relationship we call counseling. Like many others, when faced with these kinds of problems, the writer sought outlines and concrete answers. Surely there would be tried and true techniques and sound advice that might be given for every problem. The solution was to line up the right answer with the right problem. Unfortunately, human problems are never that simple.

HELP IN FINDING A SOLUTION

Many people in trouble seek help with the idea that they will tell their chaplain their problem and when he has asked enough questions he will diagnose the difficulty, write the prescription (tell them what they should do), and the problem will be solved. We know this is unrealistic. Yet often the chaplain feels that his wisdom and judgement must be vindicated so that he does it anyway. Of course, it doesn't do any good. It may be the counselor's opinion that his suggestion is the best possible course of action....but it won't be the counselee's self-resolution of his own problem. All of us all of our lives have had all kinds of good advice. It is usually well meant. The only difficulty is that the way someone else would handle a specific problem is not the way we can handle it. This is one way of saying that a man with a problem

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THE CHAPLAIN AND

By Cha

Marriage counseling has been the experienc chaplain from his earliest days as a clergyman. S his married parishoners encountered difficulties relationships, and sought advice and help from hi those difficulties. By the same token counseling o marital nature with its emphasis on adequate an preparation has likewise been his experience. To a clergyman in uniform he is called upon to ful same role, with the difference being the additio exigencies of the service and problems peculia in the military.

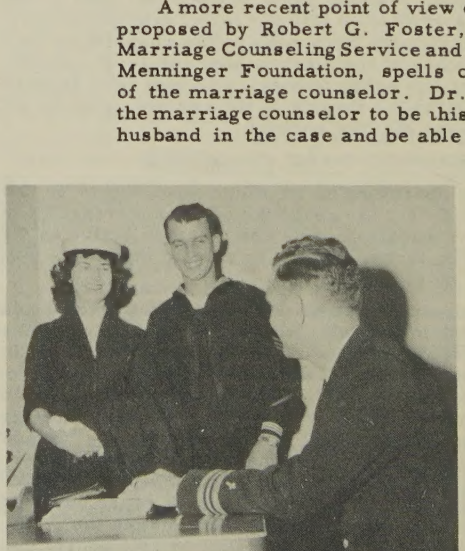
It appears that presently most of his work in t of marriage counseling has been of a remedial and because of this it is felt that the scope of this should be confined to this area. Perhaps it woul helpful at this point to share with you some of th attitudes, approaches, techniques and skills of m counseling with which the writer became familiar 1955 and 1956 as a Navy post-graduate student in t of marriage counseling at the Menninger Found Topeka, Kansas.

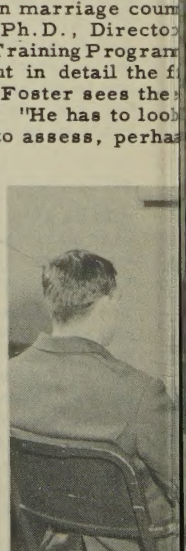
FRAMEWORK OF TECHNIQUES

It is interesting to note that marriage couns its aims calls upon many fields of human endeavo iology, biology, psychology, psychiatry--as aids i ing up a systematized framework of techniques.. to these fields is the queen of all the sciences - the which the chaplain would bring to bear in any fra of techniques used by him. However, to impr effectiveness and to bring about clearer insight marriage counseling relationships, it is sugges he become more thoroughly acquainted with th mentioned above.

This last suggestion is made because of an a to marriage counseling offered by Aaron L. R leader of the Counseling Service and Counseling T Program, The Merrill-Palmer School, Detroit igan. Dr. Rutledge considers marriage counselin process whereby professional skills and experienc in the context of an understanding and accepting f face relationship are brought to the assistance of as they explore, evaluate and clarify feelings and as they seek to communicate verbally and emot and, as they learn to choose courses of action wh lead to some resolution of their problem.

A more recent point of view on marriage coun proposed by Robert G. Foster, Ph.D., Directo Marriage Counseling Service and Training Progra Menninger Foundation, spells out in detail the f of the marriage counselor. Dr. Foster sees the the marriage counselor to be this: "He has to loo husband in the case and be able to assess, perha





RRIAGE COUNSELING

. Rossbach

chiatric consultation, the nature of the personality he ealing with; thus, some knowledge of symptoms, de- pment, character structure, and the way in which person deals with reality is of concern to the marriage selor, even though he may not be trained to do psy- herapy, but for purposes of making intelligent refer- o those who come to him for help on marital problems.

"The marriage counselor must, also, look at the wife the same kind of eye to her potential psychopathology then, assessing this, if the client has come directly he marriage counselor, move on to the next step of ng to assess the marriage. In assessing the marriage counselor focuses primarily upon the interpersonal tionships of husband and wife and how they are able neet the varieties of problems and responsibilities h arise in their marital relationships." 1. However, a viewpoint presupposes that the spouses have vol- rily sought help with their marital problems. The er is well aware that this is not always the situation he service either by reason of refusal on the part of of the spouses to come to the chaplain, or the spouses separated temporarily because the husband is at sea n an overseas assignment.

Allied with the refusal of either spouse to come vol- rily for help there arises the question: should that se be sent for or visited by the chaplain? The an- r appears to lie in the circumstances surrounding the vidual case, the discretion, convictions and experience he individual chaplain.

ELEMENTS IN COUNSELING

Returning to Dr. Foster's point of view on marriage nseling, it suggests the use of two very important nents found in all counseling relationships: structure goals. In addition to these there is the very impor- consideration, namely, the counselor's own person- y which enters into the counseling relationship.

The initial stage in this structure which is based upon client's needs and the counselors tasks begins with e meeting" or first interview. Herein the counselor ks first of all to establish rapport through a warm, epting, understanding attitude. He should realize that client generally has to surmount his initial fears and bts related to seeking help with his marital problem. haps it could be said that his most effective use of in the first interview is that he be the good listener.

An important consideration concerning this first in- view is the manner in which it is concluded. It is sug- ted that this be done with relaxed graciousness so that counselee will feel assured that the counselor is ac- sible for future friendly interviews.

These next few interviews should produce increasing tuality and understanding whereby a practical structure

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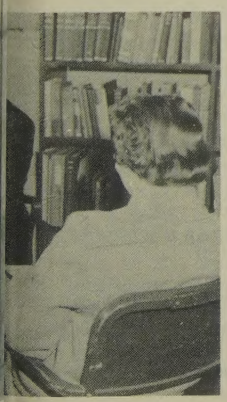
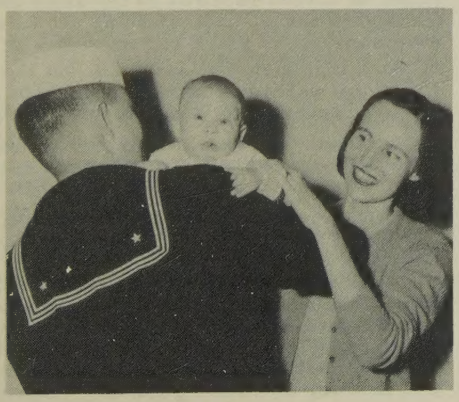




The Chaplain's Role As Marriage Counselor

By Chaplain Robert C. McMillan

One of the newer skills now used by many chaplains is marriage counseling. In a general way, of course, "marriage counseling" isn't new. Chaplains, Ministers and Priests with the "pastoral heart" have always been concerned about marital discord. When confronted with such problems in their own parish, they have offered spiritual guidance and the most effective pastoral care they have known. Historically, however, this has not always proved adequate. On the one hand, the Chaplain may be sincerely interested in helping, but lack the psychological understanding to deal with such conflicts. He may listen to the husband and wife as they present their problems; he may show real understanding and sympathy -- but without the insights of dynamic psychology he may "spiritualize" the problem, or give advice or interpretation too quickly. It is not unusual for Chaplains to feel satisfied that they have "done their duty" in such instances, and then rationalize their failure by complaining that the couple just "didn't do what I told them to do."

CORE OF THE PROBLEM

This brings us to the core of our problem as pastoral counselors: because of our role as preachers who proclaim the Word of God, and because of our confidence in that Word, we frequently use this same method (as in the pulpit) in dealing with the personal problems or emotional conflicts that are brought to us by our parishioners. It has been generally substantiated now by careful research that this method, and other older methods of advice-giving, admonition, or intellectualizing are not adequate to deal with emotional conflicts and certain kinds of inner and external stresses that our people face. Fortunately, a newer kind of orientation is gradually permeating the better seminaries today, and a substantial majority of young ministers have some theoretical and practical experience in "client-centered" counseling by the time they graduate and enter full-time Christian service.

When our people bring us their problems, especially young couples having difficulty in adjusting to the new experience of marriage, or those in serious conflict because of personality differences and stresses in the marriage, they are frequently aware of some of the factors that are producing the difficulty. For example, a couple may recognize that the central area of conflict for them lies in the handling of family finances. But they do not know what to do to alleviate the conflict.

But whatever the area of conflict, their problem is: "What can we do about these facts; how can we alter this behavior that we know is wrong or painful?" When people come to us for help in such instances, and the minister follows his role as the "authority figure" who must interpret the Word, he is likely to make two elemental mistakes, from a psychological standpoint: First, he labors the obvious. By implication, he may seem to say, "You should be ashamed. You know this kind of behavior is wrong." When this attitude is conveyed, he isn't telling the couple one thing they didn't already know. They do not need confirmation of the obvious -- they need acceptance, understanding, and the skill of a trained man of God.

Here is a couple who have come to their minister. The husband, in private, confesses to an infidelity. He has a sense of guilt, in this instance based on a definite reality factor. He knows this before he arrives at the minister's study. For the pastor to "preach a sermon" or "lay down the law" and deal with the moral problem first, rather than the feelings of the husband or why the infidelity occurred is to defeat the purpose of counseling before it ever gets started.

This leads us to the second mistake, psychologically, that the minister is likely to make if he follows the method just mentioned: He presents an additional threat to the individual in conflict. To become moralistic at such a

(continued on page 13)

*The Chief of Chaplains Notes That----

* In a well written promotion paper, Chaplain Ernest M. Reagan, Jr., discussing the difficulties which chaplains have in makeshift arrangements for preaching in the Navy, states that "it is the negative aspects of the ministry that present the challenge and the satisfaction of partially meeting and overcoming them. To have a part in conducting a meaningful worship service aboard ship under conditions that might render a civilian church inoperative, is immensely satisfying, and it is done."

* The District Chaplain of the Tenth Naval District was ably assisted by Chaplains Edward J. Dunn and Henry C. Duncan when ships of the Atlantic Fleet put into the COM10 port for liberty. In this operation Chaplain Dunn celebrated forty-three Masses and Chaplain Duncan conducted thirty-five worship services in the San Juan harbor.

* The religious activities on the Island of Adak have been centralized and strengthened since the recently constructed religious education building has been made available. MCB5 worked with the chaplains in the construction of the building.

* Chaplain Garson Goodman, Jewish Chaplain in the Hawaiian area, edits an attractive bulletin, Shalom-Aloha, for his increasing congregation at the Aloha Chapel, Pearl Harbor.

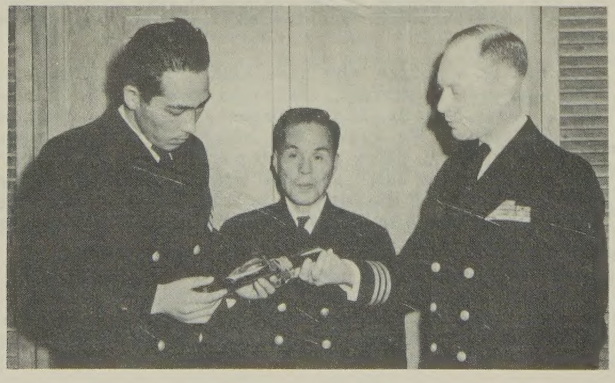
* Under the leadership of Chaplain John Kleckner, the Protestant religious program at the U.S. Naval Air Station, Corpus Christi, Texas, has been stimulated by the preaching of the guest minister, Dr. Louis Evans, Sr., chosen by the Newsweek poll as one of the ten greatest preachers in America.

* A cooperative spirit was created between the civilian and military community at the Naval Air Station, Jacksonville, Florida, recently when Chaplains Robert E. Osman and Wylie Bryant were hosts at the station for the spring rally of the Eastern District Men's Council of the Suwannee Presbytery.

* The Subic Bay Protestant Chapel donated $400.00 to the Subic Bay Methodist Church on 3 March to assist the church in purchasing church pews.

* Chaplain G. L. Markle, District Chaplain, Twelfth Naval District, who is retiring in June, participated in a panel entitled "The Military Ministry" in connection with the Pastoral Conference at the Pacific School of Religion, Berkeley, California.

* A Japanese samurai sword more than 200 years old was returned by Chaplain Gilbert A. Jensen to a Japanese family recently. The sword was returned to Japan via Chaplain P.B. Wintersteen, Force Chaplain, COMNAVFE, who presented it to Masatoki Saito, a former aviation student of the Japanese Navy and now a chief petty officer of the Maritime Defense Force of Japan. The sword belonged to Saito's mother.



* Easter Services at "Operation Deepfreeze" Antarctica stimulated international friendship and Christian goodwill when eighteen New Zealand explorers from Scott Base led by Sir Edmund Hilary of Mr. Everest fame accepted an invitation to Easter Sunday dinner and joined American personnel at divine services. Sunday activities included movies, a hi fi concert of Handel's Messiah, and competitive games. The Navy "Chapel of the Snow" was decorated with Easter Lilies -- (artificial).

* An increased effort is being made by Chaplains to publicize their programs. For example, on Saturday, 31 March, a half hour program was telecast over Channel 10, San Diego, showing the chaplain's work at North Island, Mirimar, Brown Field, and Ream Field.

* On the basis of a recent poll 52.8% of the Navy Protestant Sunday School pupils are being taught with Unified Sunday School Curriculum materials. Of the 120 Protestant Sunday Schools reporting, 64 report use of the curriculum at least in part. A total of 58 schools are using the curriculum exclusively. Two schools are switching to the curriculum in the near future.

* Chaplain Robert F. McComas of the USS Kearsarge (CVA 33) has organized a marriage preparation course aboard ship. The course is a series of four lessons taught by the chaplain and the doctor. The first series was attended by 39 men. Thirty-eight attended the second series.

* Chaplain Joseph F. Garrity, USNR-R, Assistant Pastor of Our Lady of Perpetual Help Catholic Church, Daly City, California received the Military Chaplains Association Award for selfless and effective assistance at the Oakland Army Terminal following the sudden death of Army Chaplain Charles L. Diamond. The award was given a a dinner meeting at the Presidio Officers Club, San Francisco, California, 25 April 1957.

* The training and operating schedule for Good Friday of Destroyer Division Forty-One of Destroyer Squadron Four almost prevented the holding of divine services. However, due to the initiative of Chaplain Charles W. Solomon arrangements were made to broadcast the service to all four ships enroute to Kingston, Jamaica. With the strong support of squadron commander, Captain J.B. Dimmick, men from all the ships united on mess decks to join with the Chaplain in worship.

JONAH (continued from page 5)

years, or it can arise from normal difficulties in adjustment, experienced during the period of maturing. In many instances, there is a combination of both factors. Sharp focus upon the affected region may often be expedited by knowing some of the behavior patterns of deep-seated maladjustment. However knowledge of an individual is only a means to an end. Chaplains should not try to be psychiatrists. The basic calling of the Chaplain in an institution of confinement is the same as it is anywhere. Through patience, understanding and love, he will assist men to advance in grace and knowledge of God. The area of work is in a specialized field, but the task is still the same: that of leading men to grow into true manhood through conveying to them the power of the love of God.

This love will enable them, through faith in God, the loving Father, to have faith in their ability as children of God. "I am able to do all things through Him who strengtheneth me." This abiding belief in eventual triumph over all difficulties will forestall any temptation to surrender to precipitous retreat or senseless rebellion.

Finally, the Chaplain, by living and preaching the moral, ethical and spiritual precepts revealed in the work of God, can help lead the confinee to a true understanding of their real worth as men with immortal souls and prevent any lasting desire to subvert their powers to a use that is lower than the highest they know.

NATO Navy Chaplains Conference Chaplains Corps Team Prepares For October

Advance preparation is being made for the NATO Navy Chaplains Conference to be held in the United States during the month of October 1957. The inter-faith team composed of Chaplains Rosso, Goldberg, and Dreith visited the headquarters of the various NATO Navies during the period 11 April to 8 June discussing in detail the plans for the conference. Out of the trip to Europe will come a joint understanding of the mission of the conference and an agenda to be followed. At press time for the Chaplains Bulletin the reports which we have from Europe indicate that our team has been enthusiastically received by the NATO countries and there is optimism that the conference will contribute to the building of goodwill among nations.

Shown here in the office of the Director of Religious Affairs in Ankara, Turkey, are the U.S. Navy Chaplain Corps representatives meeting with officials of Turkey to plan for the conference. They are, from left to right: Captain Mithat Uler, Turkish Navy, Liaison Officer; Captain Reginald Rutherford, USN, Alusna, Ankara; Rear Admiral George A. Rosso, CHC, USN, Assistant Director, Chaplain's Division; Mr. Eyup Sabri Hayirlidglu, director of Religious Affairs; Captain Joshua L. Goldberg, CHC, USN, District Chaplain, Third Naval District; Captain J. Floyd Dreith, CHC, USN, Atlantic Fleet Chaplain; and Professor Nustret Koymen, Liaison Officer assigned to the Turkish Ministry of Education.

MARRIAGE, Chaplain Rossbach (con't from page 7)

is established in which the marriage counseling may proceed and the attempt made to aid the client in becoming more secure in the counseling situation through increasing rapport and through adequate meeting of "test" situations, questions and comments. In the subsequent interviews there generally occurs an emergence of the basic problems affecting the interpersonal relationships of husband and wife. Each partner feels apparently more secure in the counseling relationship, induced in the main by the counselor's establishment of an atmosphere of acceptance, so that their more basic problems may be discussed and clarified.

The fourth stage in this marriage counseling structure centers around those interviews which grapple with these basic problems. The counselor continues to maintain rapport through a consistent attitude of interest, understanding, respect and belief in the couple's ability to come to grips with their basic problems and to reach adequate solutions. On the part of the husband and wife this stage of the structure calls for a level of self-acceptance and self-esteem with which to be able to face their basic problems with a view to reaching toward solutions.

POSSIBLE GOALS

It appears that at this point possible goals and termination might be introduced. The goals in this stage may be set up in the form of tentative solutions and the trying out of such solutions. Inherent in the couples attitudes in the counseling structure at this stage should be a flexibility to accept and learn from some "defeats" and to try out these tentative solutions and plans. The final stage of the counseling process is termination. The decision to terminate is generally that of the husband and wife with the counselor recognizing and reflecting with them their decision. At the same time the door is left open by the counselor for future help should this need occur. This he does ever so gently and tactfully lest he give the impression that he doubts their ability to get along well on their own after termination.

In every counseling relationship the personality of the counselor becomes involved and marriage counseling is ne exception to this general rule. Since this appears to be the case, it would seem that an effective use of the counselor's personality in the counseling relationship is indicated. Basically this effective use of self depends upon the counselor's own need for satisfaction and security within himself. Coupled with this need should be a recognition of the fact that every person has his limitations, so that only an insecure and self-righteous counselor cannot endure failure in helping a client. All of this has its rightful place in the counselor's understanding and use of himself in the counseling process. It can be, to some extent, the cause of progression or regression as far as his clients are concerned. This, after all, should be his main concern in the helping process in which he is vitally engaged.

These considerations in the field of the new profession of marriage counseling have been presented with the understanding that the chaplain may be given some insights and appreciation of some of the skills and techniques in this field which he may feel free to adapt in his own ministry in accordance with his religious convictions, his personality, and his experience, thus making that ministry to his married personnel more meaningful and effective.

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[1]"A point of View on Marriage Counseling." Mimeo No. 75, 9/29/55 Robert G. Foster, Ph.D. The Menninger Foundation.

THE NAVY CHAPLAIN IN TAIWAN

American Sunday School Children in Taiwan feel joy in presenting toys to new friends at the Chinese Navy Home for Children.

Azure sky reflecting in a checker-board pattern of irrigated rice patties, bordered here and there by waving bamboo fronds against a backdrop of cumulae-studded mountain peaks, paints the picture for the Navy Chaplain on duty in Taiwan (Formosa). "Beautiful Island", the early Dutch sailors called it; truly, that it is, for those of us who have enjoyed a tour of duty here, whether for 15 months (without dependents), 24 months (with dependents), or a voluntarily extended 3 years.

It was in September of 1955 that the first Navy Chaplain to be stationed on Taiwan arrived. In the Summer of '55, the Chief, Military Assistance Advisory Group, Taiwan, recognized the need for and requested additional chaplain service for MAAG personnel and their dependents stationed in the widely-scattered areas of the Island.

In response the Chaplains' Division, Bureau of Naval Personnel, ordered a Chaplain to duty with the Chief, Navy Section, MAAG, Tsoying, Taiwan, thus filling a newly-established billet, the first and only one of its kind for a Navy Chaplain.

AREAS OF RESPONSIBILITY

Upon arrival, following a conference with the Army Chaplain stationed in Taipei (some 150 miles North of Tsoying), it was decided that the Navy Chaplain would serve the Southern half of the Island while the Army Chaplain assumed responsibility for the Northern sector.

In effect this decision established the following areas of responsibility for the Navy Chaplain: Kaohsiung-Tsoying area (Army, Navy and Marine personnel and their dependents), Ping Tung area (Air Force personnel and their dependents), Tainan area (Army, Navy and Air Force personnel and their dependents) and Chia-Yi (Army and Air Force personnel and their dependents). It will be readily seen that the Navy Chaplain has thus been afforded an unusual opportunity; that of serving simultaneously all branches of our armed forces and their dependent families.

In accordance with a previously established policy, the MAAG personnel in Ping Tung, Tainan and Chia-Yi, are served by "auxiliary chaplains" appointed by Chief MAAG. These American missionaries, one Catholic and one Protestant in each area, conduct divine services on Sundays and Holy Days; and are assisted and logistically supported by the Navy Chaplain.

SERVICE ASHORE AND AFLOAT

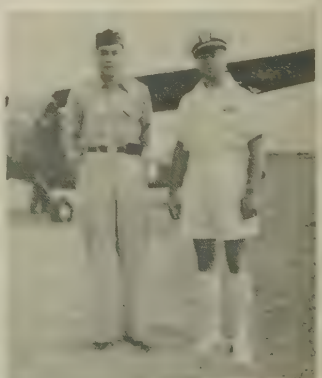
One Sunday of each month the Navy Chaplain flies in an L-19 to Chia-Yi in order to conduct a service of Morning Worship and Holy Communion. Arranging for this monthly flight on a permanent basis provides an interesting commentary of the friendship and cooperation which characterizes our Chinese-American relationships.

Our Senior Marine Advisor to the Chinese Marine Corps concluded arrangements with the Commandant of the Chinese Marine Corps for this flight to be made each month. Consequently, the following takes place: A Chinese Air Force pilot using a Chinese Marine Corps L-19 plane flies a U.S. Navy Chaplain 70 miles to Chia-Yi, in order to conduct services of U.S. Army and U.S. Air Force personnel and their families.

The Navy Section Chaplain serves the U.S. Navy ships which visit the harbor of Kaohsiung, 8 miles from the

Awaiting medical evacuation to Houston for heart surgery.

Conducting services at the Third National Jamboree of the Boy Scouts of China is one of the duties of a Chaplain there.



Chaplain Symons with Chinese pilot who flies him to services.

Tsoying Navy Base. Usually one fleet oiler and two destroyers, units of the Taiwan Straits Patrol, are present at all times. The Chaplain conducts divine services aboard the oiler, originates a message to all ships present regarding services ashore and afloat, and arranges boat schedules for church parties from the destroyers to the oiler (whenever a destroyer squadron Chaplain is not present). This same message announces Catholic Mass ashore and arranges a boat schedule for the church party.

Occasionally CA's and AV's call at the port of Kaosiung, thus affording the Chaplain and his family in their home an opportunity for renewed friendship and fellowship with other Chaplains of the Corps; or for meeting a new Chaplain previously known as a name in the roster or in the Fleet Chaplain's Newsletter. These are welcome visits, indeed, for the Chaplain and his family on isolated duty.

The religious program for the Kaosiung-Tsoying area conducted in the Kaosiung Community Center is as follows: Sunday Church School, meeting each Sunday morning at 1015 with classes for all ages, nursery through adult. The present total enrollment is 116, with a staff consisting of superintendent, secretary-treasurer, and 6 teachers. The Unified Protestant Sunday School Curriculum, introduced early in 1956, has been used successfully for over a year. Morning worship and sermon is at 1130 with a present average attendance of 95. Catholic personnel attend St. Mary's Catholic Mission in Kaohsiung where there are 4 American priests.

CHARACTER EDUCATION

The character education program utilizes the latest series, "My Life in the Far East." Because of the nature of the advisory and assistance program the Navy Section including the Marine Sub-section, consists of officers and the two top enlisted rates, the greater percentage of whom reside with dependents on station.

Through the use of the check-in sheet all incoming personnel pass through the Chaplain's office; thus the Chaplain has an opportunity for an introductory conference during which time pertinent information is obtained and rapport established. Later, small groups are assembled in the Chaplain's office and the character education material is presented in an informal, discussion-type method.

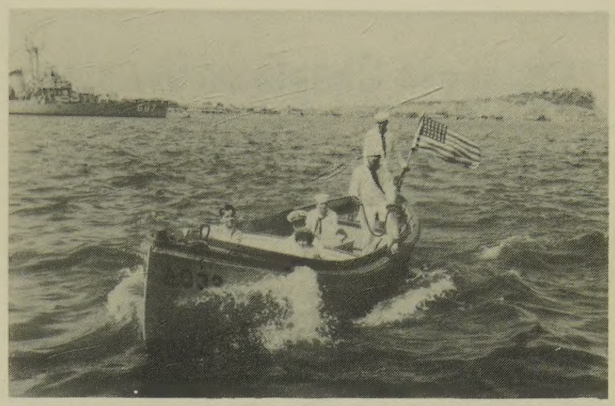
The Chaplain has been elected chairman of the Cub-Scout Pack Committee, appears at Boy Scout and Girl Scout activities and is active in the Parent-Teacher's Association. A hospitality kit was initiated and is now administered by a Hospitality Committee. New families arriving in this area are met by the Chaplain and members of this committee. Either prior to, or immediately following their arrival, a home is equipped with items from the kit, endeavoring to bridge the gap until household effects arrive.

MISSIONARY ACTIVITIES

The Church School Board, monthly meeting for planning and training sessions, early decided that a missionary project would be chosen each month, one which would appeal particularly to the children of the Church School. Schools, nurseries, orphanages, hospitals, and missions have been selected as recipients of these offerings.

For the month of December the chosen project was an orphanage sponsored by the Chinese Navy on the Navy Base in Tsoying. With the offering received on the first Sunday in December, Christmas stockings and toys were purchased for presentation to the thirty children of the orphanage. Two Church School teachers and class representatives laden with gifts visited the orphanage on Christmas Eve.

Upon their arrival at the orphanage, familiar music



Navy Chaplain en route to conduct services aboard U.S. Navy ships which visit the harbor of Kaohsiung, Taiwan.

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was heard floating over the brick wall. Once inside the compound the visitors found all the children gathered 'round the piano singing "Away In A Manger." Perhaps there would be no Santa Claus in their Christmas, but they had here the greatest gift of all; the Christ Child in His manger-bed. And he came to earth in circumstances as lowly as theirs. As our American children presented their gifts it was difficult to know who was happier; the little Chinese boys and girls with their sparkling black eyes saying their thanks, or our own children with the sudden realization: "It is more blessed to give than to receive".

Just after Christmas the need for toys in a nursery at a Chinese Military Hospital was brought to the attention of the Church School superintendent. At the same time it was learned that patients in the psychiatric department enjoyed cutting pictures from our American magazines. Therefore, on the four Sundays in February, Church School children brought toys and magazines to their classes and three homes were designated as collection points.

On the Monday of Chinese Children's Week the Church School superintendent along with the Senior Area Officer's wife loaded the toys and magazines in a trailer attached to the Chaplain's jeep and set out for the hospital.

In the nursery, a building with a floor and a roof supported at the four corners but with no sides, were 40 children ranging in age from 3 months to 5 years, children of the Chinese military whose mothers were nurses at the hospital. The jeep driver and some of the hospital attendants brought in the boxes of toys and placed them on the floor in the midst of the children. And there, late in March, Christmas came again to Kaohsiung, Taiwan, Free China. Once more sparkling black eyes danced in

Members of Bible Study groups conduct Sunday morning meetings in Kaosiung Community Center, Taiwan.

Change in Chaplains Division

Captain Irving W. Stultz, CHC, USN reported for duty on 10 May as Assistant for Planning, Pers J1b, Chaplains Division. He occupies the desk held by Captain J. Floyd Dreith, CHC, USN, Atlantic Fleet Chaplain.

radiant little faces. Once more the Chinese word for thank you, "Hsieh-hsieh" (Shay-shay), rang out loud and clear. Then some thirty happy children pushed cars and trucks and planes to the four corners of the room. In one corner three smaller children hugged fuzzy bears and dogs, while nearby little babies stretched tiny arms up toward little bells and rings dangling over their bamboo cradles. And hearts were bursting with the joy which comes from sharing.

In addition, offerings have been presented to the building fund of a Mission school, to the medical mission team for leper work in Kaohsiung and on the Pescadores Islands, and toys have been presented to an orphanage sponsored by the Chinese Army.

GOOD WILL AT WORK

Chinese New Year's Day was a happy one indeed for many of our MAAG people and for one Chinese family in particular. On this day little Beth Chu returned from the United States following successful heart surgery.

Beth captured our loving interest and concern in the Summer of 1956 when we learned through her mother, a cashier in our P.X., that she lived a very restricted life due to a congenital heart defect. Not only was she restricted from play and school and association with other children, but her life expectancy was short.

In response to correspondence between Mrs. Chu and Dr. Russell Blattner and Dr. Michael DeBakey of Houston, Texas, assurances were given that surgery and hospitalization would be provided, if the trip to Texas could be financed by Mrs. Chu. Vice-Admiral Stuart H. Ingersoll, Commander, Taiwan Defense Command, requested from CNO that MATS transportation be authorized from Taiwan to CONUS and return. Southern Pacific Railroad offered transportation from San Francisco to Houston, return. MAAG personnel and their families, learning of Beth's condition, contributed to a "Beth Chu Fund" in order to meet any unforseen or emergency expenses along the way: and to equip and outfit Beth and her mother for the trip.

In mid-November Beth and her mother departed Taipei via U.S. Air Force Air-Evacuation Flight to Japan. While awaiting a MATS flight, Beth was hospitalized at the Naval Hospital, Yokosuka, where on her birthday Vice-Admiral Roscoe F. Good, COMNAVFE, presented a birthday cake and a walking doll: Beth's fondest dreams come true. On to Honolulu, San Francisco and Houston, where on Thanksgiving Day in the Methodist Hospital the traditionally American Thanksgiving meal was enjoyed by Beth for the first time in her life.

Following successful surgery and 6 weeks of post-operative care, Beth and Mrs. Chu began their homeward journey, via Southern Pacific to San Francisco, where they enjoyed a few days in the home of Dr. J.D. Nelson, DC, USN; then back to Taiwan, to a happy reunion with husband, father, little brother and sister, arriving on Chinese New Year's Day. Amazing were their stories of the "land across the sea" and the innumerable anecdotes of "little acts of kindness, little deeds of love."

CHAPLAIN'S ROLE, Chaplain McMillan(con't from pg. 8)

time would simply add salt to the wound and ignore the fact that much of our behavior is emotionally derived. This does not in the least imply that the minister condones what the husband has done. But there are many factors to consider, and to "blame" the husband for his moral lapse in the beginning would add the kind of threat that would defeat any constructive solution, either for the husband or the marriage. The fact is that just "knowing what to do" or "what is wrong" does not always imply that one has the ability to do what is appropriate or right. If all our behavior were rationally derived, then everyone would know what to do to prevent getting into conflict or how to solve all their problems as they arise.

This reminds me of what Father Charles A. Curran of Loyola University, Chicago, Illinois, said to our group of chaplains in training here at The Menninger Foundation: "Shoving or pushing more information at people at such a time (in conflict) will only make them freeze and traumatize the situation. It is hard for us, as clergymen, to see this becuase we are so achievement-centered. We are too self-conscious of carrying all the values of the Church on our own shoulders." It is not difficult to see how this approach could weaken our effectiveness as counselors.

CHAPLAIN AS A MIRROR

The Chaplain must act as a kind of mirror to those who come for help. Not just the "mirror" in the sense that he reflects back what the clients have said, and keeps up with the movement of insight in the interview -- even more, the minister reflects back what he has already perceived in Jesus Christ. This kind of "reflected glow" (not emotionalism) will inevitably affect the counseling relationship.

The "authority" of the Chaplain in marriage counseling, then, is not to be found in his ordination or the "laying on of hands," -- his real authority lies in the validity and power of his own personal experience with Christ. His faith in the dignity and worth of each individual and the sacredness of marriage is matched by his own confidence in what God through Christ has done for him. For the Protestant Chaplain, there will be the kind of profound theology that believes in God the Creator, who created and "saw that is was good," but also in the God who made provision for redemption when man's folly of sin, hate, and stupidity produce personal, marital, and social deterioration. Just as we believe in "the foolishness of preaching" so we believe in the character and integrity of the minister as an elemental requisite if any goals are to be achieved in marriage counseling.

Moreover, if love and respect and good will are to become practical realities between husbands and wives, then their opposites -- feelings of hostility, resentment, and aggressiveness must no longer occupy the dominant pattern of behavior. The Ego-Ideal must shift its focus. And in the process, the minister must have the kind of strength and relaxed confidence that enables him to accept such feelings of hostility as they are presented without getting angry, and slowly but surely let his people see something of those qualities of steadfastness, loyalty, integrity, good will, and love in his own life. It is the minister who now represents Christ and His Body in the world, and this is both an opportunity and responsibility.

However, we are all creatures of ambivalence and must contend with both feelings of love and hate within us. Unless the Chaplain has "worked through" these feelings within himself and understands his own motivations, he may not be able to serve his people in this capacity. Everyone probably should not become deeply involved in this sphere of the ministry. I recall Dr. Halford Luccock's remark about "preachers I've known who could preach about the Grace of God, but know nothing of the graciousness of Jesus."

IS HE WEARING A "DIFFERENT HAT?"

For those who do act in this role of marriage counseling, let them make no apology for their theology or

feel that there is a dichotomy between this role and that of preaching. Why should there be a conflict? Does the pastor feel that he is wearing a "different hat" when he performs a wedding ceremony or helps in an administrative capacity in the church? Or ministering to the bereaved? Neither should he feel that his job of marriage counseling differs radically from his other functions as a clergyman.

The goals in marriage counseling are not essentially different than the goals and aspirations the pastor has for his people when he stands before them in Sunday morning. What he does recognize, however, is that in his approach to the many problems that are brought to him, and the people who bring them, there are vast individual differences, as indicated in the whole field of psychological measurement. Then too, he cannot ignore the contribution of the psychodynamics of behavior and what this implies about the nature of Man. No doubt this recognition will ultimately affect even the way in which the Chaplain interprets the Word of God, both on Sunday morning and in the intimate, quiet setting of his study. But some of us see no real conflict in preaching or teaching and the infinite variety of ways we seek to minister to our people "in the manner and in the spirit of Christ."

COUNSELING FOR SPECIALISTS ONLY?

"Is marriage counseling a separate profession requiring 'specialists'?"

"Or is it an adjunct to the Chaplain's skill in helping people?"

It seems to be the general consensus of opinion that "marriage counseling" is not to be viewed as a "separate profession" like psychiatry or the ministry. Rather, the minister, the priest, the social worker -- all these professional people can perform this service as an adjunct or "plus" factor in their own professions. This has particular relevance for clergymen, for it is estimated that 40% of the people who seek counseling help go first of all to clergymen. This is an extremely large percentage of the people who are seeking help with their personal or marital problems. If this is true, then the Chaplain in particular needs to know something of the theory and practice of marriage counseling. The kind of training needed -- clinical experience under supervision -- is not usually attained in seminaries because this specialized kind of training and experience is simply not provided for in present curriculums. However, it is a growing concern today, and many seminaries are conscious of the need and providing some kinds of helpful courses and training along these lines. An increasing number of ministers are seeking additional training after they complete their formal seminary training. The individual minister must decide if this further training will increase his skills and benefit his people.

Those of us who have had this opportunity for clinical experience and supervision are sold on it. Here at The Menninger Foundation, we do not feel that after our training we are going to become "specialists" in the field of marriage counseling. On the other hand, what we have found out about ourselves, the psychodynamics of human behavior, and how to use ourselves more effectively in helping those in need -- these benefits we believe will enhance our ministry, and when the problems of marriage or family living are brought to us, we'll feel more confident in dealing with such problems.

COUNSELING, Chaplain Below (continued from page 7)

isn't helped when someone solves it for him. The help lies in his being helped to find his own answer, whether or not it agrees with the opinion of the counselor. This is the way people grow and learn how to handle themselves.

From this viewpoint, every counseling relationship is interesting and different. It is not to say that skills and techniques aren't necessary. It is to say that they are not sufficient. The kind of use the chaplain-counselor makes of himself in the counseling relationship is of first and primary importance.

ASKING YOURSELF QUESTIONS

Dean Johnson, the assistant director of the Marriage Counseling Training Program at Menninger's and the writer's case supervisor last year, put it this way: Why did I make that response to my client? What was behind it? What was I reacting to? What was I endeavoring to convey to my client? Why did I ask that question? Was it really asked for purposes relating to helping my client or was I merely curious? Was I really being judgemental by asking that question? Why did I feel impelled at this point to give advice? Was it because I felt my client expected me to know all the answers? And did I respond by being all-wise? Why did I become so emotionally involved with a client who felt so unloved and insecure? Could it be that I, too, still basically feel unloved and unlovable? Why, in the first interview, did I talk so much instead of letting my client tell his story? Was it because I felt I had to impress my client (or perhaps myself) with my knowledge or so he would return again? Why did I become upset when appointments were broken? Was it because I am really insecure and uncertain concerning my skill? Why did I not want to bring the husband or the wife of my client into counseling? Can it be that I have over identified with my client and have already rejected the spouse? Why am I so reluctant to let go when the counseling has reached a good termination point or when I know that my client should be referred for a different kind of help---that I really can't help him?[1]

When we begin to answer honestly these questions for ourselves, we are at the point where we are ready to begin to help people who are in trouble.

It is at this point the writer feels the year of postgraduate training made its greatest contribution. Some insight was achieved into the dynamics of personal and professional growth. A process of new insight and self-understanding was begun. A measure of comfort with one's own feelings in relationship with disturbing people became possible. A more effective use of one's time and one's self became possible.

These are some of the ways that the counseling approach has been influenced by the year of post-graduate training at Menninger's.

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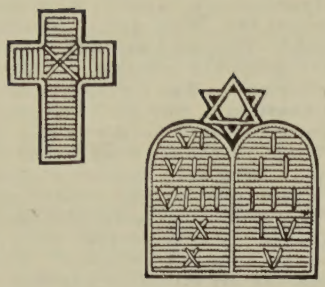
[1] JOHNSON, Dean: "Understanding and the use of self in Counseling." Bulletin of the Menninger Clinic, Vol. 17, No. 1, January 1953.

Reserve Seminars in Great Lakes and San Diego

At press time the Great Lakes Reserve Seminar which was held 25 April to 9 May 1957 had adjourned and plans are being completed for the Seminar to be held at San Diego, 6-20 June. The Great Lakes Seminar for reserve chaplains east of the Rocky Mountains was sponsored by the Bureau of Naval Personnel and was hosted by Chaplain Roy R. Marken, District Chaplain, Ninth Naval District, and his assistant for reserve matters, Chaplain R.W. Ricker. The seminar was attended by forty-five chaplains from twenty-six states. These chaplains who are active in the reserve program dedicated their time at the seminar to a workshop type of study of three major areas: The Training of the Chaplain; The Support of Reserve Forces; and Ecclesiastical/Public Relations. An honor guest during the seminar was the Chief of Chaplains who challenged the reserves to strengthen their program, to acquaint themselves with the latest directives of the Navy, and in the best tradition of the Corps to take responsibility for the religious and moral training of the millions of young men who will be going through our training centers during the coming years.

The findings of the three panel workshops will be forwarded to the San Diego Seminar for reserve chaplains who will in turn send a report to the Chief of Chaplains with recommendations for strengthening the various programs of reserve chaplains.



WE have often heard it told that man has been created a little less than the angels and considerably more than all the rest of the universe. He is less than the angels because he is body as well as spirit; more than the universe because he is so utterly different from the physical world in which no other spirit lives. . . . If angelism does not become man, neither does bestiality. He is not an angel, but neither is he merely animal. Yet this is what the fashionable error of our times declares when it sees man as no more than his body, when it smiles pityingly at the notion of a soul that cannot be bathed or spanked. This is an invitation to despair, for it asks man to live humanly while it denies him the centers of control that makes responsibility possible to him. Its popularity lies in the apparent release from the awful burdens of moral responsibility. Yet it punishes crime and admires virtue while at the same time it traces all actions to subrational sources quite beyond our control. This collision with the facts is obvious. There are saints and sinners; we are in turn noble and nasty. There is justice and choice and responsibility in our human world, something utterly foreign to the plant and animal world.

from the promotion paper of
Chaplain Alfred F. Van Beck